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ARE TEA AND COFFEE HARMFUL?

Address over Radio Station KSL, Sunday Evening, Aug. 9, 1931 by Dr. Joseph
F. MERRILL, Commissioner of Education, Church of Jesus Christ of Latter-day
Saints, Salt Lake City, Utah.

Students and other radio listeners:

In our talk last Sunday evening we quoted from the "Word of Wisdom" these words: "And again, hot drinks are not for the body or belly." We produced testimony to show that this statement should be taken literally for even a drink of hot water has injurious tendencies; also that the statement is to be understood as a warning against the use of tea and coffee as beverages, taken either hot or cold.

Now, tea and coffee drinkers are so numerous and there are among them so many who profess to believe that these drinks are harmless that we feel warranted in producing some further testimony on this point.

May I begin by quoting from pages 76-77 of "How To Live," an authoritative book on hygiene, referred to last Sunday evening? The quotation is as follows: "Among the poisons which must be kept out of the body should be mentioned habit-forming drugs, such as opium, morphin, cocaine, heroin, chloral, acetanilid, alcohol, caffen and nicotin. The best rule for those who wish to attain the highest physical and mental efficiency is total abstinence from all including spirits, wine, beer, tobacco, many much-advertised patent drinks, served at soda-water fountains, most patent medicines, and even tea and coffee. * * * The exact extent to which the milder poisons are injurious has not

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yet been scientifically settled. Tea and coffee, for instance, if very weak and used moderately, are, presumably, not injurious in any marked degree to healthy persons." Notice the use of the word presumably. And the book continues: "The trouble is, however, that sensitive people do not keep moderate. * * * The lax spirit in which many people make an exception to the rules of health in favor of some mild indulgence is very likely to lead to the making of many other exceptions until they are, without knowing it, carrying a heavy load made up of scores of little items of harmful indulgences. Experiments at the Pasteur Institute have shown that the long continued use of very minute doses of poison ultimately produces appreciable harm. * * * Those with feeble digestions or unstable nervous systems are especially harmed by these poisons."

The Case Against Tea and Coffee

Now, what is the case against the use of tea and coffee as harmful poisons? I think I can do no better than to devote most of this talk reading to you a discussion of this topic made by Dr. Daniel H. Kress, Neurologist, Washington Sanitarium and Hospital, widely known for his articles on narcotic and other poisons. In a paper recently written and the public use of which permission is given, Doctor Kress pays particular attention to tea and coffee as poisons. And he begins this paper by saying:

"Since coffee and tea are so universally used, it does not seem out of place to ascertain whether they are beneficial or injurious to health.

"The first effect of tea and coffee, as every user knows, is stimulation. It is because of their stimulating effect that the use of these beverages has become so prevalent. The tired, worn-out mother, feeling the need of something to spur her on, or the society woman who feels the need of maintaining a feeling of fitness * * * naturally resorts to their use. They answer the same purpose that the whip does to a worn-out or tired horse. The whip is a poor thing to depend upon to keep a worn-out horse in trim, and yet

that is what men and women are doing as they place dependence in that delusive cup day by day to keep fit. It is only a question of time when medical advice and possibly a stay at some medical institution for rest and treatment is necessary. Nervous exhaustion is a disease that is becoming extremely common in countries where dependence is placed in these beverages. One of the chief causes of nervous exhaustion and insomnia in America I believe to be the dependence that is placed in these beverages to keep up and going.

Nervous Exhaustion Results

"The first effect of either tea or coffee is a feeling of exhilaration. This is purely a drug effect. It is a form of intoxication. The caffeine excites the nerve terminals in the stomach and through them the brain and the heart. Fatigue is for the time forgotten. The intellect is aroused, and the imagination becomes more vivid. There is, in fact, a general feeling of well-being and fitness. The trouble is, this is merely a state of nervous excitement, the effect of which soon wears off. Naturally this state of excitation is followed by a corresponding state of debility and languor. This creates the demand for another stimulant of some kind. In other words, every artificial up, is followed by a corresponding down. The tendency, therefore, is downward and a demand for stronger stimulants is created. In time a state of complete nervous and mental exhaustion is reached.

"Tired nerves need rest and quiet and not stimulation. When exhausted, nature needs time to recuperate her exhausted energies. When her forces are goaded on by the use of stimulants, more may be accomplished for the time being, but gradually it becomes more difficult to rouse the energies to the desired point, and ultimately the will is overborne, and there exists no power to deny the unnatural craving. Stronger and still stronger stimulants are demanded. It is in this way drug addicts are made.

"* * * So far in my medical practice I have not met a woman who was a

smoker of cigarettes who was not also a tea or coffee addict. Many a deceived mortal is on the way to complete nervous exhaustion, and does not know it. That which they depend upon and considered indispensable in keeping up, is actually tearing down the vital forces.

"That coffee and tea are far from being the harmless beverages that they are represented to be, will be seen from a report given out by the New York Life Extension Institute. Out of 16,552 men examined by the Institute, excessive use of alcohol was considered to be responsible for seven per cent of the physical impairment, while coffee and tea were assigned as a cause of forty per cent of these ailments and impairments." And now Dr. Kress called upon another expert to testify. And so he says:

Dr. Fisk's Testimony

"In his new book, 'How to Make the Periodic Examination,' Dr. Eugene Lyman Fisk of this Institute says: 'Coffee is essentially a drug; that is, in itself it has no food value or nourishing principles. Its effects are mainly due to an alkaloid, caffein, which is used in medicine as a nerve and heart stimulant, although its use is being much restricted because of the uncertain effects. In this,' Dr. Fisk says, 'it resembles tobacco. * * * Caffein,' he tells us, 'is now given chiefly in emergencies, and is no longer combined with headache remedies, since the Hygienic Laboratory at Washington has shown that it increases the depression or poisonous effects of such drugs.'

"And Dr. Fisk further adds, 'The ill effects which may in the long run be produced by this powerful drug taken habitually for many years, even by the supposedly healthy, have never been measured, but it is not uncommon for people who have taken coffee and tea for many years without apparent ill effects suddenly to develop a susceptibility to these drugs, suggesting that there has been a slow damage to the nervous system.'

"He gives the very sensible advice, 'For those who wish to lead the ideal hygienic life, coffee and tea are not re-

commended, except for purely medicinal purposes and when prescribed by a physician.'

"'When muscularly fatigued,' he says, 'a bath or a rub-down is far better than drugs,' and

"'When mentally fatigued, rest and sleep is the remedy, not stimulants. Anything that merely masks fatigue is, in the long run, fraught with a certain risk.'

"Dr. Fisk concluded by saying, 'There can be no doubt that tea and coffee are distinctly harmful, even in moderate amounts, to individuals suffering from dyspepsia, sleeplessness, nervousness, heart affection, and those who have inherited a tendency to nervous and mental irritability. Many suffering from acid dyspepsia, insomnia, and nervousness secure complete relief after giving up tea and coffee.'

"Referring to these beverages as a cause of high blood pressure, Dr. Fisk says: 'The fact that coffee, in doses, sufficient to produce any stimulating effect, raises blood pressure and stimulates the action of the kidneys, is also good reason for using it with caution. Instead of spurring the kidney with drugs, its work is regulated by proper diet, water intake, etc. A recent investigation of a group of 1,000 cases of high blood pressure showed that excess of tea and coffee was one of the outstanding factors in this group.' " And Dr. Kress comments as follows: "This is something worth thinking about in these days of the high mortality from heart disease. Deaths from heart failure are more common than deaths from any other disease. There is a reason. Practically every case of this kind, it may be observed, was a user of stimulants of some kind.

Other Poisons Besides Caffeine

"The principal drug effects in both tea and coffee are derived from caffein, a cup of moderately strong coffee containing about three grains of caffein, an ordinary cup of tea a little less. Now if caffein were the only toxic principle contained in coffee, the effects of coffee and tea would be identical. But coffee contains some essential and volatile oils known as

caffeel and caffotannic acid, which are also injurious. Some of the unwelcome symptoms are due to these. Dr. Hale Powers of the Neurological Department of the Massachusetts General Hospital found that some of these symptoms cleared up when coffee was replaced by tea. He calls attention to the fact that symptoms of coffee poisoning, not attributable to caffein, are produced by these volatile substances which really give the aroma to the finer grades of coffee. He is inclined to believe that so-called better grades are the more poisonous, since they contain more of these volatile oils. * * * There is much said in these days about caffein, but altogether too little about coffee. Not merely should we abstain from the use of caffein, but from the use of coffee, even if freed from caffein.

"It is evident if coffee is used, it is best to use that from which the caffein has been removed, but caffeinless coffee cannot be regarded altogether as a harmless beverage by any means, since some of the symptoms arising from the use of coffee are not due to the caffein, but to the volatile oils present.

"Coffee makes its user irritable. Dr. Bock of Leipsig, Germany, investigated the diseases of the higher classes of German society, and attributed their irritability and quick temper to the free use of coffee. It is useless for coffee addicts to pray for the grace of good temper, unless they are willing to remove the cause of their irritability and quick temper. * *

Next Dr. Kress illustrates his points by an example. "Sometime ago," he says, "the Governor of one of our southern states came to the Sanitarium for treatment. The second day he was here, he called me up to his room and said, 'Doctor, the treatments disagree with me. My head aches, and in fact I ache all over.' Knowing something of his habits, I said to him, 'I think your symptoms are due to the fact that you have had no coffee since coming here.' He ridiculed the idea. Then I said, 'Suppose we have a little demonstration and test it out. I ordered a cup of coffee for him. In less than a half hour he appear-

ed at my office door, all smiles, and said, 'Doctor, you are right, my headache and all my nervous symptoms have disappeared.' Then I said to him, 'This is the best evidence I can present to you that you ought not to use coffee.' We suffer no inconvenience from going without something that is wholesome. We can abstain from fruit juice, malted milk, etc., without any inconvenience, but when an attempt is made by a morphine addict to give up morphine, it is quite different. He suffers. The same applies to cocaine, nicotine and caffein. This is the best evidence that such products are toxic and should be left alone."

Cereal Beverages Contain Caffein

Next, Dr. Kress says something surprising: "Knowing the craving that exists," he writes, "cereal beverages are sold to which caffein is added. The Pennsylvania State beverage law prohibits the sale of such beverages. The Pennsylvania Medical Journal says, Dr. J. W. Kellogg, director of the Bureau of Foods and Chemistry, states that it is the desire of the bureau to inform all brewers and bottlers regarding the provision of the law so that they may prepare cereal beverages without the addition of caffein and thus protect themselves from the possibility of selling an unlawful product. Recent investigations of samples of cereal beverages have revealed the presence of added caffein in sufficient quantities to cause serious illness to those persons who may not be in normal health, if any quantity were consumed."

And then Dr. Kress continues: "Several years ago I attended a Child's Welfare exhibit in New York City. * * * I noticed one poster which read, 'Do not give your children tea or coffee. Tea and coffee are a poison to the child.' I said to myself, that is good advice, but the thought came, if coffee and tea are a poison to the child after its birth, are they not equally poisonous to the child before the birth? The prospective mother, by drinking tea or coffee, supplies it to the child before its birth. The child needs to be thought of before its birth."

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One reason why so many nervous children are ushered into the world is because women imbibe so freely of tea and coffee before the children's birth. Coffee and tea are a poison to the child after its birth, all admit, but they are a poison to both the mother and the child before its birth. It makes nervous wrecks of women and also of the children born to them."

An Angel Instruct Manoah and His Wife

And then Dr. Kress goes to the Bible for an illustration and says: "When the Angel of God appeared unto Manoah and his wife, who were desirous of knowing how to take care of the child promised them, they said: 'Teach us what we shall do unto the child that shall be born. * * * And the angel of the Lord said unto Manoah, Of all that I said unto the woman, let her beware. She may not eat of anything that cometh from the vine, neither let her drink wine nor strong drink, nor eat any unclean thing: all that I command her let her observe.'" (Judges 13: 8, 13, 14) And the Doctor continues: "The habits of the mother before the birth of the child go a long way toward determining the future of the child. If ever care should be exercised in the selection of food and drink, it is before the birth of children. Should this be done, there would be fewer nervous children. Naturally these children take to the use of these beverages when once introduced to them. Later this may lead to the use of cigarettes between meals. Thus we see that coffee and cigarettes are very intimately associated.

"The cigarette also excites a thirst for strong drink and in many cases lays the foundation for the liquor habit. If coffee and tea could be banished, the cigarette problem would be a simple one, and boot-

leg whiskey would not be so much in demand. One thing must be borne in mind, and that is that one form of stimulation and intoxication leads to another and still another, and that in the apparently harmless beverages served so freely in American homes, we have one of the underlying causes of the prevalent use of tobacco and other narcotic drugs."

Now, my friends, much more of competent testimony, as you may know or surmise, could be produced to sustain the thesis that tea and coffee are harmful beverages. Of course, then, the proper thing for sensible people to do is to avoid their use. Thus science again brings comfort to the Latter-day Saints who have from the date the "Word of Wisdom" was given to the world (1833) been willing to believe in the divinity of this revelation and to express this belief by abstaining from use of these poisonous beverages. In this respect at least would it not be well if every one were a Latter-day Saint?

We invite you all into our audience again next Sunday evening at this hour. Thanks to all and good night.

DRINKING AND SMOKING IN AFRICA.

In one year South Africans swallowed 6,901,000 gallons of beer, and smoked 2,650,815,000 cigarettes and 5,229,000 cigars and cheroots. Upon these indulgences the following sums were spent: Beer £1,335,000, cigarettes £2,027,000 and cigars and cheroots £20,000.

"Cape Argus," Sept. 9th, 1931.

South Africa has a population of about one and a half million white people.

FASTING AND FAST OFFERINGS.

From Gospel Doctrine Sunday School
Lessons.

Any religious and moral standards revealed by God should be beneficial to mankind. Because Latter-day Saints make the unqualified claim that theirs is the Church of God established through direct revelations from him, this series of short lessons is designed to show that the moral and religious standards given by our Heavenly Father to man through revelations, are highly beneficial. Last Sunday it was shown that the belief of the Latter-day Saints regarding recreation, though at first frowned upon by the religious world, has proved to be a most beneficial thing. Today let us consider fasting and fast offering.

The doctrine of fasting is as old as Christianity. Fasting and prayer have been watchwords of the prophets. Instances are numerous where righteous men and women have fasted for long periods of time that they might attune themselves with the Infinite. Jesus himself went without nourishment for forty days while he was preparing for his mission. In modern times God has instructed us on fasting even as he has done in past ages. He said, "I give unto you a commandment that you shall continue in prayer and fasting from this time forth." (Doc. and Cov. 88: 76.)

If one catches the spirit of this commandment and fasts with a rejoicing heart and ungrudgingly, he soon discovers that he is a recipient of many benefits. In the first place, the mere act of resting the digestive organs, giving them an opportunity to throw off the waste matter of the body, increases physical health. Physicians liberally prescribe it for their patients. The medical world has proved beyond any doubt that this ancient commandment of God is helpful to the human body.

Besides helping one physically, fasting bestows spiritual blessings. There is something about a weakened body which makes the spirit assert itself. Fasting has a humbling effect. It is easier to

get in tune with God through prayer during periods of fasting than it is when hunger is satisfied and the body is strong. It causes one to feel his dependence upon a greater power. It is easy to see why the Almighty advises fasting with prayer.

The act of fasting in the right spirit produces still another blessing. It causes one to forget himself—his appetite and desires—for a cause. One of the greatest reasons why people sin and become wayward is because of the lack of will-power to resist the demands of their appetites and passions. When one learns to fast, he adds to his will. He frees himself from slavery to his physical wants. Through obedience to this ordinance he adds strength to his mind and will.

Fasting puts one in harmony with the spirit of religion. Our Church is built upon the principle of service and unselfishness. When one learns to love his God and his fellowmen with all his heart, he departs from the selfish pursuits of life and devotes some of his attention to the welfare of others. By catching the spirit of fasting, he forgets his physical wants and devotes his attention to his God and his fellowmen. He fasts in order that he might pray more devotedly, or that he might give the price of the meal he would have eaten to someone in need. Thus he forgets himself. When he does this, he begins to catch the spirit of religion.

From the above we see that those who obey the commandment regarding fasting, help themselves most.

Though we are asked to fast and pray often, there is one day a month that has been set aside by the Church as a fast day. On that day the membership of the Church is asked to go without food until late afternoon or evening and to attend the fast-day services held in each ward. At these services they are granted the privilege of partaking of the sacrament, and of bearing their testimonies of the goodness of God. It is true that many attend fast meeting without first fasting and praying to prepare them-

selves for these privileges. Some of those find fault with the testimonies and with the things done. But have you ever seen one who has prepared himself as God intended by unselfishly fasting and praying, who has not declared that fast day services were occasions for spiritual feasting? To some, fast meeting is the choicest of all meetings.

One of the important features of fast day is fast offering. Those who fast are asked to contribute the price of the two meals they ordinarily would have eaten on Sunday to a fund used exclusively to provide food and clothing for those who are in need. Throughout the Church there are at all times widows, orphans, invalids, sick, many who are unable to find work and need temporary relief, and others who must either go without the necessities of life or receive assistance. No one will contend that there is no obligation upon society to provide for them. Will not everyone admit that the Church, organized as it is to help mankind, should take the lead in caring for the needy? Christianity cannot ignore the words of Christ, "For I was an-hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. * * * Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." (See Matthew 25: 34-45.)

Suppose every member of the Church obeyed in completeness this one ordinance and then imagine what would happen in the matter of caring for the needy, to say nothing of the enormous other benefits which come from fasting and praying. There are over six hundred thousand members of the Church. The average cost of two meals for everyone including the rich and the poor would certainly not be less than fifty cents a person. If an honest fast offering were paid by all and each would contribute the exact cost of the meal he would have eaten, there would be approximately three hundred thousand dollars or about sixty thousand pounds a month

available to help the needy. Inasmuch as ward teachers, Relief Society workers, bishops, and all others who would be instrumental in the distribution of this money, serve without compensation, the whole sum would be given to those who were in want. If the membership of the Church would keep this commandment of the Almighty, there would be no reason why a single person in this Church should be in want of food and shelter and clothing. The needs of the poor could easily be taken care of.

Here again we see the wisdom of God. In his Church which he planned and organized for the welfare of his children, he has provided a means whereby one of the most difficult problem of society—that of caring for the needy—could be handled without placing any burden upon the people. Through helping our bodies, our spirits and our wills by fasting, and by giving what we ordinarily would have spent for the meals which we have missed, all of those in want could be taken care of. The fact that there are needy among us and that immense sums are continuously drawn from the tithing funds to provide for them, is ample evidence that we are not all keeping this commandment of God. If the members of the Church would pay their fast offering, there would be none that go hungry.

(Note.—Any one desiring to pay fast offerings into the Church for the use of the poor and needy may do so, by handing them to the elders or sending them to the Mission Office, Cumorah, Main Road, Mowbray, C.P.)

FOR HAPPINESS TOMORROW, LIVE RIGHT TO-DAY.

By Elder Robert John Evans.

After a hard day's work, when everything looks dark, I find consolation in the thought that perhaps tomorrow holds something better. What does tomorrow hold? I think that this question is one that is in the mind of everyone. The uncertainty of what tomorrow holds in store always gives a person hope. It is

planning for tomorrow that gives much happiness.

We have all heard the old saying, "Eat drink and be merry, for tomorrow we die." Yes, tomorrow we die, but what does death bring? It does not bring oblivion, for death is not the end of our existence. It is but the beginning of something better for those who prepare themselves. Although we die, still we will all live again and be brought up before God to be judged. Then our state will depend on our obedience today. Why put a thing off till tomorrow that can be done to-day? Our life is one of progress. The more we do today, the more time we will have for further progress tomorrow, and the further we will be advanced when death calls us from this life.

I always have great hopes for tomorrow, for tomorrow is a new day. It gives new possibilities and opportunities. I may have failed today. Tomorrow gives me another chance to accomplish good in the Lord's service. It is the future that gives us hope. It is the future that we must live for, but we should go at it by living to-day rightly, which brightens our hopes for tomorrow.

The past means little to man now except as a guide for the future. Because he sinned yesterday, does not mean that he must or should keep on sinning. That is why he was given repentance. The past can be forgiven by honest, sincere repentance. It is never too late to truly repent, but after one has been given the light and then wilfully sins with full knowledge that he is doing so, his punishment will be great. By continually breaking God's commandments, a person forms the habit, and like other habits it will be hard to overcome—even harder in the tomorrow, or next life than this. To-day is the time to overcome sin.

The greatest glory in eternal life comes to him who obeys all the commandments of the Lord, and endures to the end. Never put off till tomorrow what can be done today. Tomorrow may be too late. A man can not say that he will repent tomorrow and obey the laws of the gospel tomorrow. Before he knows it, it will be

too late, and Satan will have such a hold on him that all desire to obey will be lost. It is up to every man to work with his future happiness in view. What does it matter if the path be rough or the way hard? What does it matter if our friends leave us and if we are talked of evilly. Our reward will come tomorrow.

THE EARTH FOR SIXPENCE.

By Dr. John A. Widtsoe.

Could you buy the earth for sixpence? The smoker who buys sixpence worth of tobacco, seems to think that he has acquired the right to befoul the air where ever he goes. He puffs smoke into the passers-by on the crowded sidewalk, and fills the air of the public dining room with the fumes from his mid-meal or after-meal cigar or cigarette. In many countries he invades the cinema and the theatre, and reluctantly obeys the published request not to smoke in the opera. He crowds into the non-smoking compartment of the railroad car and argues the case if some courageous non-smoker insists upon the right to breathe un-polluted air. He is in every lobby and waiting room. He is an omnipresent chimney, belching forth fumes noxious to a normal sense of smell and always injurious to the human body. He has made himself, by his disregard of others, an intolerable nuisance.

A man who must smoke should do so privately or in such places and in such a manner as not to give offense to others. That seems a self-evident proposition from the point of view of courtesy and propriety. The violation of it simply illustrates the moral deterioration that measurably affects every constant user of tobacco. Many good and excellent men have acquired the tobacco habit, but invariably, the quality of the moral fiber tends to be lowered thereby. The contempt of the smoker for the rights of the non-smoker, who as yet belongs to the majority among civilized people, is ample proof of this statement.

So far has the smoker gone in his indifference to public rights that the think-

ing smokers, themselves, have called a halt. An influential London daily newspaper recently warned the smoker that the continuation of such carelessness of the rightful claims of others would probably lead to popular objections, resulting in legal limitations being placed upon smokers.

Latter-day Saints are taught to abstain completely from the use of tobacco. They should insist upon their rights to breathe air free from tobacco fumes.

The tobacco habit is noxious, unclean, expensive and unhealthful. It has no place in communities of high civilization. It is often a precursor of the alcohol habit, of which it is a near relative. The wonder grows that an intelligent man can be so stupid as to believe that the purchase of sixpence worth of tobacco gives him the right to act as a general polluter of fresh air. If it is not stupidity, it is downright and unpardonable discourtesy. —W.

LIFE AND DEATH.

So he died for his faith. That is fine—
More than most of us do.
But stay, can you add to that line
That he lived for it, too?

In death he bore witness at last
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride.
Was it harder for him?

But to live: every day to live out
All the truth that he dreamt,
While his friends met his conduct with
doubt,
And the world with contempt—

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led—
Never mind how he died.

(Ernest H. Crosby)

MITCHELL'S DEATH.

A Testimony of Life after Death, by his mother, Mrs. Hannah Daphne Dalton.

Mitchell was a sweet boy of 11 years, with brown eyes and light brown hair. Bright in school and was a favorite among all who knew him. His general health was good, but this winter (December 1895) he became sick and got worse and worse. Nothing seemed to do him any good. He was resting easy as we thought and we were all sitting quietly and close to the bed side. I got up and looked at him and said, "Oh! John, Mitchell is dead," and he was. His father took him in his arms and begged and prayed to God to let his boy live. They were preparing to wash him and his father was still pleading and praying for him to live.

His eyes commenced to open and his lips began to move. He opened his eyes and said, "Oh! Papa and Mama, why did you call me back. I have been to such a beautiful place." He told of the people he had met, also of people he had never seen before. Then he would say to his Papa, "Won't you let me go back, I have been to such a beautiful place," but we could not.

The people in the town commenced hearing about him and about the wonderful things he was saying. Our big house was crowded with people who had come far and near to hear him tell of the marvelous things he had seen. His father held him constantly in his arms. Occasionally he would say, "Papa, lay me down a few minutes and let me rest and then I will talk to these good people some more." All night he talked with great wisdom.

Just as the sun was coming up, he said, "Papa, lay me on the lounge and pull up the blind." He looked up in his father's eyes and said, "Papa, may I go now?" His father said, "Yes Mitchell," and he died instantly. His father was so stricken that his hair was perfectly white and he looked like an old man, but we never forgot Mitchell's testimony, of the reality of the future life.

Mission Wide Book of Mormon Reading Competition

Elders, Friends and Members to participate. Rules governing. Progress to be reported by Cumorah's Southern Cross each month.

In commemoration of the first visitation of the Angel Moroni to Joseph Smith, Sept. 21, 1823, and the coming forth of the Book of Mormon, The South African Mission has entered into an Inter-District Book of Mormon reading competition. This competition officially commenced Monday, September 21, 1931, and is to last six months, ending March 21, 1932.

During the six months of competition, it is expected that most of the members of the Church of the mission, will have completely read again the Book of Mormon. Also, it is anticipated that many friends and new friends yet to be made will join in reading this marvellous history and volume of scripture.

The resulting joy that will come to readers of the Book of Mormon, with a prayer to know of its truthfulness, is already forseen, by those who have read it through, and who have gained a testimony of its divine authenticity. Already, reports have come that some are a long way into the Book of Mormon and many have started and others have signified their intentions to commence very soon.

There will be private reading, and also reading circles. The private reading, simply means that an individual reads the book entirely through, and each person so doing will count as a unit. Private reading counts 65 per cent. in the competition.

The reading circles are to be composed of no less than five persons, and as many more as can attend, who read the assigned portions of the Book of Mormon. One person may participate in several reading circles and count as a separate unit in each circle. However, the members of each circle must all be present during the reading of the assigned portions, whether five in number or more. Missionaries and members should try to get reading circles started. The circle reading is to be orally done and each one present is to participate in the reading.

Reading circles count thirty-five per cent.

Whether one has read the Book of Mormon before makes no difference. In order to count in the competition he is to completely read it again or participate in the reading circles.

The number of members in each district Dec. 1st, 1930, compared with the number of people who have completed the private reading of the Book of Mormon, will determine the 65 per cent. The number of participants in reading circles, who have completed the reading assignment for reading circles, compared with the number of members in each district Dec. 1st, 1930, will determine the 35 per cent.

The membership in each district, Dec. 1st, 1930 is as follows: Cape, 199; Transvaal, 208; Port Elizabeth, 112; Bloemfontein, 55; Kimberley, 65; East London, 68; Durban, 47.

The district having the highest per cent of people who have read the Book of Mormon completely through, whether members or not, added to the per cent, for the oral reading circles, will receive as a compliment from President Dalton, an autographed pulpit set of the Standard Church Works, viz: The Bible, Book of Mormon, Doctrine and Covenants and The Pearl of Great Price, for each fully organized Branch.

There will also be consolation compliments from President Dalton as follows: To the District meriting second highest in percentage, autographed volumes of a pulpit set of Church Works, viz: Book of Mormon, Doctrine and Covenants and Pearl of Great Price. Third compliment, Book of Mormon and Doctrine and Covenants and Fourth compliment, Book of Mormon and Pearl of Great Price.

From present indications this reading competition promises to be one of the most interesting events ever undertaken by the South African Mission. All missionaries, members and friends may join

in this competition. No one excluded so long as they live in Africa. A report should be made to the District President of each district, upon the completion of private or circle reading by all individuals. He in turn is to make accurate record of it and certify to the mission office, the name, date of completion of reading and address of the one participating.

The assignment for the reading circles is short, but very interesting and most anyone will enjoy getting four others about them and going through it as follows:

1. America's history foretold 2500 years ago.—1st Nephi, Chap. 13, page 22.

A—Columbus ... Verse 12

B—Fate of Indians ... Verse 14

C—The Puritans ... Verse 16

D—The Revolutionary War Verses 17-19

E—The Bible ... Verse 23-29

2. Why the Fall and the Atonement? Read 2nd Nephi 2: 14-27, page 54; 2nd Nephi 9: 6-16, page 67; Alma 42: 3-16, page 298.

3. No Kings to rule America. Read 2nd Nephi 10: 10-14, page 72.

4. The last days foretold by these Prophets, 2nd Nephi 26: 14-32, page 93. Compare 2nd Nephi 26: 15-17, page, 93, with Isaiah 29: 3-4. Compare 2nd Nephi 27: 6-10, page 96, with Isaiah 29: 1-10. Compare 2nd Nephi 27: 15-35, page 96, with Isaiah 29: 11-24. Important, read 2nd Nephi, chapters 28 and 29, pages 98 and 100.

5. Will the Lord give us more than the Bible? Compare 2nd Nephi 29: 2-3, page 100, with Ezekiel 37: 16-17.

6. Read the miraculous conversion of Alma. Mosiah, Chap. 27, page 186.

7. Do we take up our bodies again? Read Alma 11: 40-45, page 223.

8. Where does the spirit go after death? Read Alma, Chap. 40, page 294.

9. Who were the builders of early civilisation discovered by modern scientists? Read Helaman 3: 7-10, page 364. Helaman 6: 9-12, page 373.

10. An instance of the goodness of God to His servants. Helaman 5: 20-52, page 370.

11. Read of the happenings on the American continent at Christ's crucifixion and His visits there. 3rd Nephi, Chaps. 8 to 11 inclusive, pages 415 to 423.

12. Christ told Jews of other sheep (John 10: 16). Who? Read 3rd Nephi 15: 13-24, page 429.

13. Institution of Sacrament and who should partake. 3rd Nephi 18: 1-14, page 434. Read entire chapter.

14. Important, read Chapter 21 of 3rd Nephi, page 442 (The New Jerusalem).

15. What should be the name of the Church? Read 3rd Nephi 27, page 449.

16. An interesting promise to three of the Nehite Prophets. 3rd Nephi, Chapter 28, page 452.

17. Are Christ and God one without form or was man made in the image of the Only Begotten? Ether 3: 3-16, page 483. Compare Genesis 1: 26-27.

18. Are unbaptised infants damned or even deprived of their eternal glory? Read Moroni, Chapter 8, page 515.

19. A Promise to Book of Mormon Readers. Moroni 10: 4, also read verses 27 to 34 inclusive, page 520.

20. Testimonies of the three witnesses and eight witnesses at the first of the Book of Mormon

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THE SIZE OF A MOLECULE.

Molecules, the tiny unseen building-blocks of matter, are as much smaller than a man as the stars are larger.

This striking scale of sizes was set forth in a radio address by Dr. W. F. G. Swann, director of the Bartol Research Foundation of the Franklin Institute, delivered under the auspices of Science Service. Dr. Swann is thus quoted in that Service's "Daily Science News Bulletin" (Washington):

"Science teaches us that the objects which we see around us and which present to our vision a continuity of structure—the chair, the table, our own bodies—are really aggregates of much smaller things which our eyes could see as separate entities had nature designed them to that purpose. In a crude sense, the stars are to the great nebulae what the atoms and molecules, of which matter is made up, are to the objects of every-day experience. Between the atoms and the stars, man stands about half-way in magnitude, for it takes about a thousand-million-million-million atoms to make a man and about ten times this number of men, boiled down and seasoned with the necessary ingredients, to make a star.

"The imagination of man is taxed almost to the limit to comprehend the magnitude of the stars, but it is taxed to no less a degree to comprehend the smallness of the atoms and molecules. I should like to cite an illustration once given by Dr. Aston of Cambridge University:

"Suppose that we should take an ordinary glass of water, and suppose that we could label the molecules in that glass so that we should know them again. Let us empty the glass of water into the middle of the Pacific Ocean; and, after it has become mixed up with all the waters of the world, let us go to the nearest faucet and fill that glass once more. How many of the original molecules will be found in the glass? The answer is, about 2,000.

"It is highly probable that there is in the body of each one of us a number of atoms which went to make up the blood of Julius Caesar. The story as regards Napoleon is not quite so true. He is not yet "mixed up" enough.'" Literary Digest, Aug 23, 1931.

MORMON BOY TOURS SOUTH AFRICA AS ONE OF AMERICA'S BEST ATHLETES.

From Aug. 3, to Sept. 11, South Africa enjoyed the visit of nine famous American athletes, and their trainer and manager, Mr. Herbert Gish. These athletic wonders were feted and treated by the famous hospitality of the true South African. At one of the many banquets held in their honor, Mr. Gish their manager said:

"I believe that the members of the team will really be able to prove that their American reputations are justified. The whole side was carefully chosen with an eye on the retention of form and these men have shown themselves to be consistent performers able to repeat their best efforts time and again at all sorts of athletic meets and in all sorts of conditions."

Nate Long, the Mormon boy from the University of Utah seemed to be the utility man of the team. He was used for most any race and usually came out a winner. He ran the 220 yards with the great sprinter, Daniel Joubert. This race was so close and the tension so great that the thrill will be long remembered. Nate had appeared in the 880 yards race just previously and on the last moment was substituted for C. Leyland for the 220, who was the specialized man for that race, but who had become injured. Joubert just took the tape.

It is interesting to know that America and South Africa can meet on such unique terms and enjoy friendly competitions and have respect and esteem continue to grow.—D.

HONORABLY RELEASED.

A shining light left the South African Mission, Sept. 11, when Elder A. Kay Berry was honorably released and sailed on the S.S. Karanja from Beira, to go to his home in Phoenix, Arizona. His trip will complete a journey around the world as he sails to India, China, Japan and spends sometime with his sister and brother-in-law in the Hawaiian mission before going on home.

With a fine temperament seldom seen, a lovable personality, intelligent thoughts and ideas and an attractive way in putting them with a strong testimony of the gospel, Elder Berry did his missionary work. His average work per month ranked with the highest and he always strived to do just a little more than required. He baptised 25 persons during almost 29 months in the mission from April 15, 1929 to Sept. 11, 1931, and secured many subscriptions to Cumorah's Southern Cross. His distribution of the

Book of Mormon and other literature was high and his gospel friends could almost be counted by the number of people he met.

Leaving love for him in the hearts of many people in South Africa and lingering with him was love for them, he left to join his noble parents, Dr. and Sister H. A. Berry who have done so nobly in having on missions three children and a son-in-law at the same time. They partake of the honorable release of Elder Berry.

The entire mission, elders, saints and friends, and President and Sister Dalton, join in all good wishes, and a fond farewell to Elder Berry.

MORE MISSIONARIES ARRIVE.

Elders John C. Dalton and Richard Knight arrived in Capetown, Aug. 31, to commence their labors as special workers in spreading the gospel. They had the pleasure of touring some of the countries of Europe before continuing their journey on to South Africa. From expressions they make it is noticeable that they became anxious to enter into their appointed callings, and as a result cut their tour of Europe considerably shorter than originally planned. This is very indicative of the purpose of their missions being in their hearts. The entire mission extends to them a warm welcome and all good wishes for success in their labors and much joy in accomplishing the ends of their distinguished callings.

RELIEF SOCIETY CONVENTION POSTPONED.

The Relief Society Convention which was to be held during the week of Sept. 20th, to 27th, has been postponed until summertime. Rates over the Railroad could not be obtained it was learned at a last moment and some of the Districts reported they would not be able to send a representative at this time, hence it was thought best to wait for a more convenient time.

GOOD WORD FROM RHODESIA.

Elders A. K. Berry and T. Y. Wilson report much success in their work in Rhodesia. They have secured many renewal subscriptions to Cumorah's Southern Cross, visited many interested people and baptised two persons, with good prospects for more. Elder Berry was released Sept. 11, and Elder Wilson will return to Johannesburg soon.

Brother Walter Taylor Jubber, of Shangani, Rhodesia was ordained an elder on Aug. 30th, by Elder A. Kay Berry and was set apart as Branch President of the Shangani Branch, with his son, William Jubber as first counselor.

MISSION NEWS.

CAPE NEWS LETTER.

"Cumorah," Main and Grove Rds. Mowbray, C.P. Elder C. E. Randall, Dist. President.

New and a greater proportion of enthusiasm is being evidenced in the Cape District the past few months. All organizations are carrying the spirit of service, obedience, and the desire for further growth and development. Greater attendance, especially among friends, is shown at the regular outlined meetings.

During the past month, the absolute proof of the Divine origin of the Book of Mormon, as science has contributed, has been shown with the lantern slides to a number of families, who have commenced reading and studying further into the Book of Mormon. Among a number of families having this opportunity are: Mrs. King, Observatory; Mrs. Nels, Gardens; and Sister Morton, of Mowbray.

Elders J. C. Dalton and Richard Knight received their first taste of missionary work in South Africa, the day after they landed, and seem to enjoy it very much. Elder H. H. Smith has been transferred from Johannesburg to labour in this District. Elder B. C. Peterson, President of Cape District for the past five months has been transferred to East London. Elder C. E. Randall succeeds his as District President of Cape District.

A Branch social was held at the Strand Saturday, Sept. 20, 1931, with a good turn out and a happy time enjoyed by all. All the way from three to four meetings are held at the Strand or vicinity each Sunday under the capable supervision of Elder and Sister Brummer.

Friday, September 18, 1931, "Cumorah" had the pleasure of a visit from Mr. Eric Jakins and wife and baby.

Brother and Sister Potgieter, of Johannesburg were guests at "Cumorah" on September 21 and 22, 1931.

August 23, 1931, William Robert Schwenk was ordained to the Priesthood as a Deacon by President Don Mack Dalton.

Street Meetings are again being conducted on Adderley and Exchange Streets, Cape Town.

Commemorating the 108th anniversary of the Visitation of the angel Moroni to Joseph Smith Sept. 21, 1823, Mowbray Branch held special services Sunday, Sept. 20. A pageant was given taking up Joseph Smith's own story as given in the Pearl of Great Price and emphasizing it with music and characterization.

KIMBERLEY DISTRICT.

No. 7, Short Street, Kimberley: Elder Clarence S. Barker, Dist. President.

Mormons in the Diamond City were all agog about the visit of Nate Long, the Mormon sprinter, and the other American track and field athletes who came to Kimberley, August 27. Fortunately their time was free one evening, so Brother Nate and his pal, Cy Leland, of Texas, attended a Cottage Meeting at the Grotique home the same evening. Their drawl, Americanisms and stores of news and new ideas were all much appreciated by the Saints and friends in attendance, not to mention the friendly attitude displayed by the two athletes. Brother Reginald Campbell, of the Kimberley Branch, competed in the Track Meet, Saturday, August 29, in the Shot Put, discus and javelin throw, but in company with the redoubtable Berlinger, from America, went down before Hart, Griqualand West athlete, the latter taking

the two first-named events. Nate outstripped all comers in the 220 yard race.

A cordial reception was accorded the elders tracting Ronald's Vlei, August 21; while on September 3, Mr. and Sister Annie Bryant at Ritchie, Modder River received elders Barker and Sutherland also most hospitably.

"Robbie" Green, son of Mrs. Johanna Green, first Counselor in the Kimberley Relief Society, has gone to Johannesburg to obtain employment up in the Gold Reef country. Brother Willie McCleery has been in the hospital for several weeks recovering from an attack of rheumatic fever.

Musical theme and appropriate scriptural readings featured the celebration of the one hundred and eighth anniversary of the visitation of the angel Moroni to the Prophet Joseph Smith on Sunday evening, September 20. The Meeting was in the Grotique Home and was well-attended. It might also be said that this opportunity was taken by the members to wish happiness and offer congratulations to Mr. Stephen Muller and Sister Nellie Polleurs, whose engagement was announced the day before.

PORT ELIZABETH.

No. 17, Clyde Street, Port Elizabeth:
Elder John H. Smith, Dist. President.

Many cottage meetings are being held in Port Elizabeth at the present time. Besides the usual Sunday evening meetings which are held in the home of Brother Doller in Sidwell, well-attended meetings on week nights have been held in the homes of Sister Celia Russell and Sister Humphries. On July 29, the Lantern Lecture was shown in the home of Mr. and Mrs. Millan.

On August 6, the American athletes touring the Union arrived in Port Elizabeth. Among the number was Brother Nate Long of Utah. They were met at the station by elders Smith and Evans and accorded a hearty welcome. In turn, the American boys proved exceedingly popular, particularly Nate Long, the "Mormon sprinter," in whom the Saints

and friends were greatly interested.

Mr. and Sister Bathurst of Cape Town, visited with friends in Port Elizabeth Branch during August.

The old English frontier town of Grahamstown was tracted by Elders H. J. Smith and R. J. Evans, August 10 to 14. Brother James McWilliams, who is now working in Grahamstown, was the means of bringing the Elders into one home to preach the Gospel. Brother McWilliams is doing some missionary work there himself.

James L. W. Scheckle, infant grandson of Sister A. S. Seaward, died early in the morning of August 21, of double pneumonia.

Following their trip to Grahamstown and East London the Elders arrived back in Port Elizabeth, August 23. The meetings were carried on during their absence by Brother R. K. F. Doller and sons.

EAST LONDON.

No. 66, St. George's Road, East London:
Elder R. J. Evans, Dist. President.

On August 12, the East London Relief Society put on a dance to raise funds to send a delegate to the Relief Society Convention at Cape Town. The Relief Society Sisters displayed their organizing ability by putting on the function without the assistance of the Elders, as the latter could not get there. Sister E. Maud Jubber, who took charge, is to be commended for her good work, likewise those assisting.

Brother N. J. Marais had the misfortune to cut his hand while at work and as a result has been at home on the sick list for some time.

Elders John Henry Smith and Robert J. Evans spent from August 15 to August 21 in East London boosting for the Kingdom. During their stay they made trips to Nahoon and Orange Grove via "Shank's Ponies" where they had enjoyable visits with members at each place. Brother and Sister B. A. T. Jubber kindly extended their hospitality in East London.

Returning to Port Elizabeth the Elders spent a day at King William's Town, doing missionary work and much enjoying the associations of Saints and friends there. Brothers C. H. and B. A. T. Jubber, part time missionaries are holding meetings and carrying on the work capably in East London.

NATAL DISTRICT.

No. 17 Ailsa Ave., Durban Elder
L. Winslow Hurst, Dist. President.

Durban Branch had a surprise visit, August 1, when Johannesburg Elders K. Y. Stringham and Harold H. Smith dropped in to see them. During their brief stay they enjoyed themselves very much at a Branch Picnic held at the Blue Lagoon. A good crowd attended and all enjoyed eating the "hot dogs" made by Elder Hurst, and the games played on the beach sands. (Note: Rumour has it that owing to the depression Elder Hurst purloined and minced some of the creatures from nearby "monkeyland" to make the repast, but as the report is unconfirmed, nothing is said of it).

The two small daughters of Mr. and Sister Mayes were blessed by Elder Hurst, Audrey being blessed on August 2, and Dulcie Maureen, August 9. With good training these two lassies show great promise.

Showing the acumen of the Relief Sisters in raising funds for their work, two Socials and Dances have been held recently, the one in the home of Mr. and Sister Mayes, August 15, and the other in the home of Mr. and Sister Moore, August 22. Good crowds attended both, enjoying particularly the dance music and other numbers furnished by Brother Billy Bowie.

The mimeoscope pictures of Book of Mormon scenes are still being shown and appreciated much in the homes of friends and members. The little "movie" has been shown to Mrs. Forbes and family, Mr. and Mrs. Swenson, Mrs. Grant and friends, and to Mr. and Mrs. Hancock and Friends. Mr. and Sister Hardman of Wankie, Rhodesia, visited in Durban recently and were shown the pictures in the home of Mr. and Sister Street.

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